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FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

OCTOBER, 1907

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THE MISSIONARY LINK

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The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands, incorporated in the City of New York, February 1, 1861, the sum of _____ to be applied to the Missionary purposes of said Society.

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THE MISSIONARY LINK

VOL. XXXVIII.

OCTOBER, 1907.

NO. 10.

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

A MARKED sign of progress in China "is the beginning of a general movement among older women to unbind the feet. From statistics taken by those who have been over the Weihsien field, it was found that within three months, there had been one thousand pair of feet unbound, as a direct result of a Mission Conference. After the summer vacation, the girls of one school reported that eighty in their homes had unbound their feet within five months."

AFTER "two conferences in the Chi-mei district, the Chinese women and children formed an 'Anti-ear-ring Society,' the members promising not to wear ear-rings. This led to the gifts of ear-rings, rings, bracelets, and all sorts of trinkets to the school for Bible-women. One woman gave a silver ring, the gift of her grandfather on his eightieth birthday, who had it made specially for her with the characters meaning 'happiness' and 'long life' engraved on it for a family heirloom."

THE closing, June 22d, of the opium shop in the native city of Shanghai is thus commented on by Miss Elizabeth Irvine. "China seems in earnest to rid the Empire of the noxious evil. Many of our acquaintances are breaking off the opium habit after years

of continuous use of the drug, and their changed appearance is patent to all. It is a disgrace to our civilization that the foreign settlement is the last to take steps in this direction, when they should act in unison with the native authorities to abolish this evil."

WE learn that Canada is confronting a problem in "an influx of undesirable immigrants from India, and since these Hindus are British subjects, the question is one of increasing difficulty. The newcomers are sikhs, or lower-class Hindus and restricted in their employment by caste which is of four shades—Brahmins, or sacerdotalists; Kshatriyas or soldiers and rulers; Sudras or laborers; and Pariahs or outcasts. More than 2,500 of these unfortunates arrived in British Columbia during 1906, who are apt to succumb the third winter from the dampness of the climate which proves so fatal. They carry a fatal handicap in their caste system. The Indian must do only one thing, write, or cook, or whatever it may be. The colonial must do everything from planting potatoes to running an Empire."

THE Bishop of Madras writes: "As I travel among Indian villages I am astonished at the signs of progress in education, social life, morality and religion among our poor Christians. It is difficult to state the real proofs of progress; but no one who has had any experience of converts can doubt for a moment that the difference between Christians and non-Christians of the same class, is simply the difference between light and darkness. The wonderful reverence of a village congregation is an experience that one does not easily forget, and, in contrast with the bloody rites and wild orgies that make up the ritual of the village deities."



NATIVE TEACHERS IN INDIA

IN EASTERN LANDS

INDIA—CALCUTTA.

“IF YE ASK—I WILL DO.”

By MISS J. L. MUDGE.

PERHAPS never before have I been more conscious that God really means what He says, than in these months since my return to Calcutta, as I have seen the working out of this wondrous promise. Again and again have I been rebuked for lack of belief, as God's faithfulness in answering prayer has been emphasized during these days.

It was a joy to get back among the girls of the “Gardner Memorial School,” and to take up my life and work among them. There were new faces, and some familiar ones were not to be seen, but on the whole things were much the same. The same faithful head of our “school family”—Mrs. Shome—was in her place; the staff of workers included several new teachers, but in general it was the same interesting place as before, though much improvement could be noted in various parts of the work. The company assembled in the Chapel for prayers morning and evening was larger, and I found a number of our older Orphanage girls transplanted for higher train-

ing. The dormitories were full almost to overflowing, as was the dining-room. The girls had developed, for their calisthenics had done them good, and their singing was a pleasure to listen to, especially in their English hymns. I found a number were ready for Bible instruction in English, so my classes are larger than before.

I cannot be thankful enough that I was allowed to come back to India last Fall, and that I have been permitted to have a share in the “Revival” which has been in our midst. These have been memorable days for the School, and only those who have been through the whole experience, can understand what has been accomplished. One hesitates to talk about it lest what God has been doing for these girls may not be understood. Much time was spent in prayer which God answered, by sending upon the whole School a spirit of deep conviction of sin. A band of sixteen girls met every night for an hour to ask for a blessing, and all spare time was eagerly seized for this purpose, and Saturday was looked forward to as a time when they would be more free to meet for prayer. There was no question but that God was in our midst, working in ways we had never witnessed before. As practical results of the revival we find the spirit of prayer increased. The love for God's Word is beyond anything they have

known, and they understand and enter into the spirit of its teaching as never before, and the reality of Jesus and conscious fellowship with Him is their greatest enjoyment.

In vacation over half of the girls went to their friends, and letters tell of witness-bearing in their homes and villages. They are only young girls, and have much to learn, but God has begun work which we pray may go on with increasing power, until He shall be pleased to send them forth as witnesses to set on fire many another life here in this dark land. Pray that there may be no falling back from the teachings of the Holy Spirit at this time.

CAWNPORE.

OUR ZENANA VISITOR.

By MISS CLARA M. BEACH.

ALTHOUGH I have been in India thirteen years, many customs still seem strange to me. Over and over again we witness scenes at the R. R. station which emphasize the seclusion of women. First a place is carefully selected while the train sometimes is detained fifteen or even thirty minutes, when a light conveyance carried by four men is brought to the door of the railway carriage. The men who own the conveyance stand at a respectful distance while the inmates silently creep or slide into the car reserved wholly for women. This shielding from the public eye is of such common occurrence we would be surprised not to see it, but it impresses one differently when this same custom is carried into effect in one's own home.

You ask what occasion required such secrecy? Nothing but a call from a high caste zenana pupil living two miles from our Mission Home, who is the wife of a master in the Government Agricultural College situated just outside the city limits. She knows Hindi, her own language well, but her desire for English opened the doors for us to visit her. She had become much attached to the assistant missionary who teaches her weekly and had expressed a desire to come and see the Home where we live. The day for the visit was arranged and we selected the door where she would be received without exposure to our servants. One of the servants of the visitor was on the outside of the carriage and never looked toward her, always keep-

ing at a respectful distance; and a woman servant was a constant attendant. Coming in a closed carriage, the poor thing took the precaution of wearing two *chuddars* although the day was a fearfully hot one. Soon after coming inside our Home she slipped off the upper one and how I wish you could have seen her. She lives wholly secluded and her hands and arms were whiter than mine. She was dressed in excellent taste for the Hindustanis wear a charming combination of color. Her jacket and *sari* were of white edged with lace, her arms were bared above the elbow, and she wore exquisitely selected bracelets. The custom is for visitors to bring sweets or fruits, and these came in abundance; but she also presented her teacher with a handsome dark velvet belt richly beaded.

We had decided to have the girls in our Orphanage school play on the piano for her, and so invited the visitor into the drawing-room. She sat so that she could watch the girls' fingers as they glided over the keys, and was highly entertained while they played several duets. One of the girls then went to the organ and I sang in Hindustani "St. Agnes" and "All the way my Saviour leads me," she following the words with a book. This was the first time she had ever been in a foreign house and she found much to interest her. We wanted her to get some spiritual help and were glad of our famous pictures of the Life of Christ, which Miss Ward had left us. We were pleased as she told incident after incident which she had read in the New Testament by herself, and she quoted much of it in the language of Scripture. Her husband is inclined toward Christianity and we have many hopes that both will become Christians. She asked to see our school rooms and was delighted as our little children went through their gymnastic drill for her. Nor did the difference in their surroundings and those in which she lives escape her notice, and she spoke of the fine open air and comfortable place.

What will not this visit mean to her? How many hours will she spend re-living the scenes which seemed so little to us and how differently will she receive us into her home, as we again visit her. There are signs that encourage us here and we pass them on to you, to let you know that though results are not as speedy as we would like, still we have no reason to feel that missions are a failure.

JAPAN—YOKOHAMA.

“A CHILD SHALL LEAD THEM.”

By REV. HENRY LOOMIS.

IN your School for Japanese Girls at 212 Bluff, Yokohama, there are several Chinese pupils. Four of them are the daughters of a Christian merchant who is anxious to give them all the advantages of girls in Christian lands. They are unusually attractive and interesting, and are general favorites among their companions. Best of all they have accepted Christ as their Saviour, and are so bright and cheerful in their lives as to commend their religion to all around them.

Among other acquisitions they have learned to play on the organ, and to sing many of the popular Christian hymns. At the dedication of the Chinese Y. M. C. A. building in Tokyo they sang some pieces that added much to the interest of the occasion as well as the enjoyment of the large audience that was there assembled.

On the third of June there was a Christian service held for the first time in a Chinese heathen temple in Yokohama, and there were present many who had never attended a meeting of this kind before. One of the chief attractions was the bright, happy faces and the sweet singing of these Christian girls. Many were deeply impressed by the sight and surprised to see what were the possibilities for those to whom had been given an opportunity to develop their powers.

No one was more gratified or impressed than their heathen mother, who had for years resisted all efforts to induce her to accept Christ as her personal Saviour. For twenty years she had given up the worship of idols but made no progress towards anything better. Her bigotry and superstition so clouded her mind that she persisted in saying, by her conduct as well as words, that the teachings of the Bible were too difficult for her to comprehend or practise in her daily life.

But what words could not do to change her obdurate heart was accomplished by the sweet and happy lives of her Christian daughters. When she witnessed the contrast between them and girls that knew not the Saviour she could no longer resist the conviction that Christianity is adapted to the

needs of all, and even women may have the same blessing as others.

Two weeks later the husband called at the Bible House and said, with a most happy and triumphant face, “My wife wants to be baptized. Will you come and see her?”

It did not take long to find out that the change was real, and that there was no more doubt in her mind that Christ was both able and willing to save just such sinners as she had been. “Since I have seen,” she said, “the power of Christianity in the lives of my daughters I want to have it too.”

She was baptized on the twenty-fourth of June. There was a large gathering, and deep interest as well as joy among those who were present. But most conspicuous of all was the evident happiness of the husband and daughters. Their joy seemed to be almost unbounded and was actually contagious. At the close of the service, refreshments were served to all who were present and it was a time of universal congratulation. Flowers were also sent to the one who had been asked to officiate.

It was truly a delightful event, and illustrates how the religion of Christ is being carried into the homes and hearts of many by the attractiveness with which it is presented in the lives of the children.

MISS TRACY writes of our School thus: Our graduates who have taken up Christian work write most interesting letters of what they are doing. One is working with a missionary at Niigata and is successful with her classes of girls and women. Another, O Nobu San, has been instructing children, and the missionary superintending her speaks very highly of her work. When I last saw O Nobu San's happy face and she told me that she thought it was the best kind of work to do, I felt that our School did pay, even if there are some disappointments. One of our younger girls wished to be baptized, but could not gain permission from home. When she left school she wrote me that she was trying to teach her little brothers and sisters about God, and although her parents are still opposed to Christianity she hopes to make an impression some time on them by her daily life. She reads the Bible and prays daily. We can hardly realize what it means to be in such surroundings and how much these girls need our prayers.

HOME NOTES.

"UNITED INTERCESSION."

THIS is the title of a paper by Robert P. Wilder who emphasizes these points: "While nothing can take the place of private prayer, there are special reasons attaching to united prayer. The charter for this form of intercession is found in the Master's words: 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven.' By mentioning the least number possible for united intercession, our Lord gives the greatest incentive possible to union in prayer. United intercession *encourages*. United intercession *unites*, and thus prepares the way for a spiritual awakening. United intercession *helps private intercession*. It deepens the desire to pray. It suggests subjects for secret prayer. It reveals how others pray. It broadens one's own prayer life.

"United intercession results in *united service*. Praying together invariably leads to working together, whereas fellowship in service does not always lead to fellowship in prayer."

These thoughts are a fitting introduction to a request sent by Miss Alice Wishart who superintends our work at Allahabad. "The Lord has brought to my notice recently the great multitude of women in Allahabad who have not yet been reached by the Gospel. Through an English missionary who knows the Gov't officials, I have secured the results of the latest census of the heathen women and children in our municipality. I was shocked and impressed beyond words to know that there are 73,844 Hindu and Mohammedan women and children, and we at present are with our limited staff of workers reaching regularly only about seven hundred and fifty. The Z. B. M. which is the only other Mission doing work among the same women, are not teaching as many in schools and zenanas as we, so we may safely say that only a thousand in this city are under instruction. Since God has brought this condition to our notice and laid it as a great burden on my heart, He must have a definite purpose in regard to these women. The task before us looks almost impossible but we have all His blessed prom-

ises which never fail and we claim them in believing prayer. Drummond said that the way to find out God's will is to '1, Pray; 2, think; 3, talk to wise people, but do not regard their decisions as final; 4, beware of the bias of your own will, but it is a mistake to think that His will is in the line of the disagreeable; 5, meantime do the next thing, for doing God's will in small things is the best preparation for knowing it in great things; 6, when decision and action are necessary go ahead; 7, never reconsider a decision when it is finally acted upon; 8, you will not find out until afterward that you have been led all the time.' I come to you with a special request for prayer and believe that those at home who contribute toward the support of an Assistant Missionary or Bible Reader, if faithfully bringing their work daily before the Lord, will see great things in the near future. The burden is too great for us, but with your help in special prayer, we may hope to see an answer to this immense problem, and God will give us strength to carry out His plan."

RELIGIOUS CONSCIOUSNESS OF THE HINDUS.

By PANDITA RAMABAI.

MUCH is said now-a-days of the sublime consciousness of Hinduism, which some people think will aid, nay is almost necessary, for human beings to understand the real meaning of the Christian religion. One who has experienced what that consciousness is, greatly regrets to read some such things said in praise of the Hindu religion. Neither the popular Hindu religion which is full of abominable idolatrous customs, nor the philosophical Hindu religion as described first in the Upanishads, and then in the Vedanta, is pure and sublime. The human intellect which has conceived such a religion is corrupt to the core, and the offspring of such a corrupt parent can never be pure whether it is dressed in popular or philosophical garments.

According to the religious consciousness of the Hindus good and bad are so hopelessly mixed together in everything and everybody, that even the supreme being, whom they call Brahma, is nothing but a mixture of good and evil.

Good Christian people out of the goodness and generosity of their heart want, rightly enough, to recognize what is good in the ancient writings of the Hindus. They do not mean to flatter nor to divert the attention of the Hindus from the supreme goal, which the Word of God says, is "they should seek the Lord, if haply they might feel after Him and find Him."

But what is said by well meaning people in praise of the philosophical Hindu religion is lulling the newly awakened craving of the heart of the Hindus to a comfortable sleep. They are so delighted to hear that they have a sublime consciousness which Christianity needs for its understanding by lost humanity. Our occidental friends may not mean to flatter the Hindus, but the Hindus cannot help being flattered. The more their sublime consciousness is praised, the less they feel like seeking and finding the True God. They rest satisfied with what intellectual knowledge they have of God and do not go any further.

Those of our friends who would lead us to God by giving us intellectual treats will surely fail to attain their purpose. India has for centuries tried to seek and find God by obtaining wisdom, but it is written:—"I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent."

Enough has been said of the sublimity of the Hindu religion and of idolatry, by scholars who think themselves wiser than the Lord Jehovah, Who condemns idolatry as an abomination and rejects the wisdom of this world. The natural religious consciousness, oriental or occidental, is in no way a help to understand the mind of God and know Him. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged. Let no man deceive himself. If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise."

The preaching of the Cross of Christ is a great offence in the sight of the Hindu. He will listen to you with profound attention, and will applaud you loudly as you speak of the sublimity of the new good ideas which are mixed in a heap of rubbish written by his ancestors, as they are found in the Upanishads and Vedanta. But when you begin to

preach Christ and Him crucified, and the coming judgment, the Hindu will desert you like an out-cast or a dog whose very touch is supposed to defile him. But there is no other way of doing real good to the Hindu if you would be his true friend. Adopt the old method of St. Paul and say, "I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the mystery of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power." 1 Cor. 2: 14. "I am not ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth; . . . For therein is revealed a righteousness of God by faith unto faith: as it is written but the righteous shall live by faith." Rom. 1: 16, 17.—(Condensed.)

AT RAMABAI'S MISSION.

By MISS ETTA CASTELLOW.

ON our return from our vacation, Miss Easton and I spent a few days with Pandita Ramabai. One can only stand in awe at the wonderful work she is accomplishing.

It is a sight never to be forgotten when fourteen hundred girls saved from heathenism gather in their church for service, two or three times every day. After one or two prayers, singing, and a message from the Word, the leader said "Let us pray." I suppose that at least a thousand voices poured forth their supplications and praises to God. It was like the sound of many waters, and one felt that God was in the midst.

As I saw that great multitude of rescued ones, and looked at Ramabai, sitting in her coarse *sari* among them, so learned, so capable, and yet so humble, I could only praise God that He had sought out and prepared an instrument meet for His use and was so honoring her in His service.

Monoramai, her daughter, a girl filled with the Holy Spirit, is following in her mother's steps and is being greatly blessed. The revival work has been in progress two years, and God has done wonderful things.



FOR MISSION BANDS.

ONE OF OURS.

By ALICE E. WISHART.

"MISS SAHIB, a woman wishes to see you!" said a voice from outside the door one afternoon on a hot July day. But no woman appeared, so, thinking that perhaps she might be shy, or very strict *purdah*, the Miss Sahib followed the Voice into her room, where a tall figure, wrapped close in a silk *sari*, sitting on a low seat in the darkest corner, arose and, salaaming, came forward hesitatingly, and then dropped nervously into her former posture. She was a Brahmin of strict Hindu family, and had been taught by us for some time. Vishnu, her eldest daughter, had attended the Mission school some years before her marriage, and it was for her sake she had come. Vishnu was in trouble—would the Miss Sahib help her? Further questioning disclosed a sad, but, alas! too common state. This beautiful, high-spirited young girl had been married not many months before to an evil-hearted man, whose family, though of high caste, were avaricious, unscrupulous, and

cruel. The child's whole nature revolted against what she saw and heard in her mother-in-law's house. She was subjected to shocking indignities, and, trying to keep true to the light she had received in her school-days, became a target for their scorn and persecution. Her Bible had been taken away and torn to bits, she was beaten, scoffed at, and shut up in a room for hours alone, and then finding that they could not make her obey, a cup of poisoned milk was given her to drink. Suspecting its contents, she quietly gave it to a cat, which died shortly after drinking it.

The case was indeed serious, but scarcely one in which it would be wise for the Missionary to interfere. To be sure there was a claim, for the Mother and daughter had both been under the instruction of the Mission. "But what can I do for your daughter, what do you *want* me to do?" said the perplexed but sympathetic Miss Sahib.

"Take her away!" determinedly. "SHE IS YOURS!"—"But it is not our work to take young brides away from their husbands!"

The woman, clasping her hands together, said despairingly: "But you MUST save

her! You will TRY, will you not, to help us?"—"We will think about it, pray about it," was all the Miss Sahib could say.

It was one of those sad perplexing cases which are not uncommon in India, sad beyond words because a bright young life stretching out blind hands to the Light had nothing to look forward to in her husband's home but misery.

A few days later the Miss Sahib went to the house of the Mother, where Vishna was staying for a short time, this being the season when brides are allowed to return to the parental home for a longer or shorter period. She was a slight, graceful girl, of about sixteen years, with a sweet face and winning manner; her large, lustrous brown eyes, while sad, were unafraid, and the delicate nostrils and dignified poise of the little head betokened courage and spirit.

After much prayer and consultation, a plan to help save the girl was devised, to take her out of the Station without first bringing her to our Mission-house. In order to prevent a court case, every possible precaution was taken beforehand, so that neither the Mission nor the Mother might be unduly implicated.

When the family of Vishna's husband determined to make inquiries at all the Mission Stations, it was thought best to remove her to a place of greater safety in Central India, where kind and loving friends were found who cared for her tenderly, and where she could receive further instruction in preparation for baptism.

Hope's letter to her Mother:

"May the salutations with love of Hope her daughter reach my dear Mother, also loving Father and Brothers and Sister, Uncles and Cousins. To my eldest brother may God grant wisdom. By the mercy of Jesus Christ I shall make you happy (by my conduct). I pray for you. I am well and am learning English. Mother I think often of your love for me—pray for me that I may learn quickly. If you wish to write to me do so and the "Miss Sahib" will forward the letter. Mother, I think often of you, write about my brothers and sister. God will remove all your anxiety, so do not be anxious for me. Jesus Christ will help you, be sure and let me know how you are. I shall be happy to hear of your condition. Pray every day to God and your sorrows will be comforted. I am staying in a Mission and the

Miss Sahib will inform you of the truth of my statement (if you doubt)."

In place of the old heathen name of Vishna, she was given the new one "Ummedi" (meaning Hope), since it seemed appropriate, and she seemed pleased with it when the meaning was explained. She was not strong and after some months began to show signs of failing health. The disease progressed rapidly and although all was done to save this beautiful young life, the day came that there was little hope of her recovery. The sad news was broken gently to her Mother who was very loving and devoted. She longed intensely to see her child once more, and arrangements were made for her to go to her. Although Vishna was half unconscious when her mother arrived, she seemed to realize her presence. The end was not far off, and she had said before she became unconscious: "I think I am going to die, so God opened the way for me to come out and confess my Saviour openly and be saved."

One of the ladies in whose charge Vishna had been placed, wrote of her: "She set vigorously to study. Her Bible was her delight; one day clasping it lovingly in her arms she said with a ring of intense earnestness in her voice, 'Oh I have loved Jesus for a long, long time but I never dared to speak of Him.' She had been with us only a short time when she began to take part in the meetings in prayer or giving a thought from a passage of Scripture. She was always sweet and obedient and very patient in her sickness."

After her death they wrapped her in a snowy winding-sheet, and showered jessamine blossoms on the bier which was carried by six young girls to its last resting place. Many tears were shed, for she had endeared herself to many. At the Father's request a simple stone was erected over her last resting-place bearing this inscription:

"In loving memory of Hope, who fell asleep in Jesus
Nov. 26th, 1905.

Blessed are the dead that die in the Lord."

Sad, you say, that so young a life with such possibilities of usefulness should pass away so soon after coming to the Light? Yes, and yet she being dead yet speaketh, for she has drawn both Hindu Father and Mother to Him, for whose sake she had braved the scorn of relatives and dared to be true to her convictions.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from August 1 to August 31, 1907.

ALLAHABAD, INDIA.

Conn.—Southport, M. F. W., support of Eurasian missionary,	\$200 00
N. Y.—Dewittville, Mrs. L. G. Ely, special for Miss Bertsch, 40.00. New York City, Mrs. Wm. Pettee, through Miss Roderick, special, 10.00. Total,	50 00
Pa.—Johnstown, Dr. B. T. Caldwell, for Chameli, Mich.—Detroit, Miss E. Poss, 9.00; Miss M. Gutekunst, 10.00; for salary Miss Bertsch, Total,	19 00
Total,	\$274 00

CALCUTTA.

Mass.—Northfield, Miss L. W. Pierson, for orphan,	\$15 00
Conn.—Southport, M. F. W., for Bengali teacher, R. I.—Bristol, Mrs. L. M. Kortright, for Suanini, N. J.—Princeton Br., Mrs. S. N. Winans, Treas., Pa.—Germantown, S. S. First Presb. Ch., Mr. R. A. Davies, Treas., quarterly for orphan,	7 50
Total,	\$162 50

CAWNPORE.

Mary Avery Merriman School.

Mass.—Lowell, Y. W. C. Ass'n, Miss M. W. Wiggin, Treas., for Punnia,	\$10 00
Conn.—Southport, M. F. W., for Bible Woman, N. Y.—N. Y. City, Eliza A. Dean Trust Fund, Chas. D. Kellogg, Treas.,	926 64
Total,	\$986 64

FATEHPUR.

N. Y.—Brooklyn, Mrs. Peter McCartee, rent of room for hospital, 10.00; a friend, for Miss Todd's work, 200.00. Total	\$210 00
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JHANSI.

Mary S. Ackerman Hoyt Hospital.

N. Y.—Brooklyn, Miss H. E. Forbes, 5.00. N. Y. City, Miss A. Lent, 50.00; repairs on bungalow. Total,	\$55 00
Pa.—Phila. Br., Mrs. Wm. Waterall, Treas., repairs on bungalow,	50 00
Total,	\$105 00

SHANGHAI, CHINA.

Conn.—Southport, M. F. W., native teacher in day school,	\$60 00
Md.—Baltimore Br., Mrs. A. M. Carter, Treas., Medical Mission Band, Mrs. A. G. Wheeler, Treas., for Dr. Reifsnnyder's assistant,	50 00
Total,	\$110 00

YOKOHAMA, JAPAN.

N. Y.—Alfred, Mrs. A. M. Burdick, Prescott scholarship, 50.00. Binghamton, Jr Soc. (Rose Mem'l Ch.), Miss K. M. Marshall, Supt., for S. S., 5.00. Geneva, Mrs. F. G. Bronson, special for Miss Pratt, 25.00. Lancaster, friends, for S. S., \$10.00. Total,	\$90 00
N. J.—Princeton Br., for S. S.,	20 00
Total,	\$110 00

GENERAL FUND.

Conn.—Bristol, Mrs. M. Case, 1.00; Mrs. C. E. Morris, 1.00; Mrs. D. E. Mills, 2.50, for freight. Southport, M. F. W., 390.00. Total,	\$394 50
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N. Y. Brooklyn, Mrs. S. T. Dauchy, 25.00. Jamaica, Mrs. G. H. S. Maynard, 3.00. N. Y. City, S. D. D., for freight, 2.40. Total,	30 40
N. J.—New-Brunswick, Miss H. H. Janeway, for freight,	2 00
Total,	\$426 90

SUBSCRIPTIONS TO MISSIONARY LINK.

Miss C. Mathewson, 2.28; Mrs. D. E. Mills, .50.	
Total,	\$2 78

WILLING AND OBEDIENT BAND.

(Rev. D. M. Stearns, Germantown, Phila., Pa.)

For Calcutta:	
Mrs. L. A. Ross, for Martha,	\$5 00
For Cawnpore:	
Mrs. A. G. Stacy, for Gulabia's sister,	\$25 00
For Fatehpur:	
Mrs. J. W. Home, for house mother,	\$10 00
For Jhansi:	
Mrs. G. A. Brewster, two B. Women,	\$10 00
For China:	
Mr. M. D. Lathrope, for Mrs. Tsaung,	\$20 00
For Japan:	
Mr. Chas. L. Hutchins, for Yoshida Kono,	\$5 00
Mr. and Mrs. W. H. Frederick, for B. Woman,	5 00
Mr. C. L. Huston, for Kase Michi,	75 00
Unto Him, for Harada Shobi,	10 00
Frank Nichter, for Ito Kotoji,	5 00
Mrs. G. A. Brewster, for Saki Suzuki,	5 00
Mr. J. McCardle, for Osagama Shimo,	30 00
McMurray & Bisel, for Yachiyo Maru,	5 00
Total,	\$210 00

SUMMARY.

Allahabad,	\$274 00
Calcutta,	167 50
Cawnpore,	1011 64
Fatehpur,	220 00
Jhansi,	115 00
China,	130 00
Japan,	250 00
General Fund,	426 90
Link Subscriptions,	2 78
Total,	\$2,597 82

MARGARETTA WEBB HOLDEN, *Asst. Treas.*

PHILADELPHIA BRANCH RECEIPTS.

(MRS. WM. WATERALL, *Treas.*)

Interest (semi-annual) on Miss Anna M. Peters Fund,	\$45 00
Add'l from Mrs. L. H. Lipman, for <i>Link</i> ,	50
Total,	\$45 50

LIFE MEMBERS.

The payment of \$50.00 will make the donor or any person named a Life Member of this Society; \$25.00 a child a Life Member.

MISSIONS OF WOMAN'S UNION
MISSIONARY SOCIETY.

INDIA: CALCUTTA: Gardner Memorial Orphanage, Zenana Work, Day Schools, Village Schools.

Address: Doremus House, 140 Dharamtala Street, and Orphanage, 54 Elliott Road.

ALLAHABAD: Converts' Home, Zenana Work, Day Schools.

Address: ALLAHABAD: Woman's Union Mission, 6 South Road.

CAWNPORE: Mary A. Merriman School, Zenana Work, Day Schools, Evangelistic Work.

Address: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospital and Dispensary, Nurses' Class, Zenana Work, Day and Sabbath Schools.

Address: Mary S. Ackerman-Hoyt Hospital.

FATEHPUR: *Address:* Miss E. H. Todd.

CHINA: SHANGHAI: Margaret Williamson Hospital and Dispensary, Bridgman Memorial Boarding School, Day Schools, Evangelistic Work;

Address: Medical Missionaries, Margaret Williamson Hospital, West Gate; Other missionaries, Bridgman Memorial School, West Gate.

JAPAN: YOKOHAMA: Boarding School, Bible School, Evangelistic Work, Day and Sabbath Schools.

Address: Woman's Union Mission, 212 Bluff, Yokohama, Japan.

Missionaries in India:

CALCUTTA: Doremus Zenana Home, 144 Dharamtala Street, and Orphanage, 54 Elliott Road.

ALLAHABAD: 6 South Road.

CAWNPORE: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospital.

ENDOWED BEDS IN MARY S. ACKER-
MAN-HOYT MEMORIAL HOSPITAL,
JHANSI, INDIA.
ENDOWMENT, \$600.

Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.

Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.

Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.

Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.

Mrs. Lavinia Agnes Dey, }
Mrs. Mary B. Humphreys Dey, } Anthony Dey.

"In Memoriam"—A Sister.

Eleanor S. Howard-Smith Memorial—Friends.

Charles M. Taintor Memorial—A Friend.

Mrs. R. R. Graves—Her daughter, Mrs. F. W. Owen.

Associate Congregational Church, Baltimore.

Mrs. A. L. Lowery.

Peace—Mr. S. T. Dauchy.

Annette R. Lapsley Memorial—Miss A. S. Lapsley.

SHANGHAI, CHINA.

ENDOWED BEDS IN

MARGARET WILLIAMSON HOSPITAL.

Julia Cumming Jones— }
Mary Oden Darrah— } Mrs. E. Stanislaus Jones.

Robert and William Van Arsdale—Memorial by their
sister, Julia C. Van Arsdale Jones.

New Jersey—Miss Stevens.

Henry Ward Beecher— } Plymouth Foreign Missionary
Ruthy B. Hutchinson— } Society.

Mary Prun Memorial—Ladies in Albany.

Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.

Charlotte Otis Le Roy—Friends.

Emma W. Appleton—Mrs. William Appleton.

Mrs. Bela Mitchell—Mrs. Bela Mitchell.

The American—A Friend.

The White Memorial—Medical Mission Band, Baltimore.

E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.

Drusilla Dorcas Memorial—A Friend in Boston.

Mrs. John D. Richardson Memorial—Legacy.

S. E. and H. P. Warner Memorial.

Frances C. I. Greenough—Mrs. Abel Stevens.

Emeline C. Buck—Mrs. Buck.

Elizabeth W. Wyckoff— }
Elizabeth W. Clark— } Mr. Richard L. Wyckoff.

Jane Alexander Milligan—Mrs. John Story Gulick.

"Martha Memorial"—A Friend.

Mills Seminary—"Tolman Band," California.

Maria N. Johnson—A Friend.

"In Memoriam"—A Sister.

Maria S. Norris— }
Miss Norris. }
Mr. Wm. M. Norris.

Mrs. Sarah Willing Spotswood Memorial—By her
daughter.

John B. Spotswood—Miss Anne R. Spotswood.

A. B. C. Beds—By Friends.

Sarah A. Wakeman Memorial—A Friend.

In Memoriam—A Friend.

Ellen Logan Smith—By her Mother.

Helen E. Brown—Shut-in Society.

Anna Corilla Yeomans— }
Mr. George G. Yeomans. }
Mrs. Anna Yeomans Harris. }
Miss Elizabeth L. Yeomans. }

{ Mrs. Mary B. Humphreys Dey— } Anthony Dey.
 { Mrs. Sarah Scott Humphreys— }
 Olive L. Standish—Mrs. Olive L. Standish.
 Eliza C. Temple—Mrs. Eliza C. Temple.
 Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge
 Torrey.
 Perlie Raymond—Mrs. Mary E. Raymond.
 Mrs. Mary Elliot Young—Poughkeepsie Branch.
 Camilla Clarke—Mrs. Byron W. Clarke.
 Sarah White Memorial—Miss Mary F. Wakeman.
 { Hannah Edwards Forbes— } Miss H. E. Forbes.
 { Adeline Louisa Forbes— }
 Agnes Givan Crosby Allen—A Friend.
 Sarah Ann Brown—
 Caroline Elmer Brown— } Ellen L. A. Brown.
 Maria Robert—Miss L. P. Halsted.
 Zalmon B. Wakeman Memorial—Mary F. Wakeman.
 Bethune-McCartee Memorial—Mrs. Peter McCartee.
 Mary Finney—Mrs. J. M. T. Finney.
 Concord (N. H.) Branch.

IMPORTANT.

We would ask our friends to send checks payable to the "Woman's Union Missionary Society," as so many mistakes are made in transcribing the names of our treasurers. If possible, kindly avoid sending post-office orders, which are difficult to collect.

CONCERNING MISSION BOXES.

FRRIENDS who intend sending Christmas Boxes to our stations will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible, during June and July.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA—General Direction.

Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax, composition, jointed, or kid-covered dolls are not desired.

Cawnpore.—Few dolls are used. Two or three large ones with hair desired, for prizes.

For prizes—Boxes of note-paper, desks filled, work-bags or boxes filled, boxes of lead pencils with rubbers, small looking-glasses, metal tea sets for dolls or sets of drawing-room furniture. Twelve prizes are needed in the Orphanage. Cheap soaps, cotton towels, cotton handkerchiefs by the hundreds, night-gowns, very stout unbleached muslin by the piece for underclothes, outing flannel by the piece, spool thread (Nos. 30 and 50), coarse, strong combs, warm jackets for winter and material for them. Five or six yards of stout gingham is a good present for native teachers, and two and one half yards of unbleached cloth for *chuddahs* for all the mission. Quinine in powder is most useful.

Calcutta.—Besides 1000 dolls and prizes similar to those needed in Cawnpore, 1000 cotton handkerchiefs, 200 cotton towels, and 200 night-gowns.

Allahabad.—Unbleached muslin is better than sending made *kurtas*, as work is furnished thus for Christian enquirers living on the Compound. Calico or gingham, seven yards, for native teachers' dresses, bright-bordered cotton handkerchiefs, coarse combs, kindergarten maps or materials.

Jhansi.—For Hospital.—Cloth for bandages, unbleached cotton in any quantity, flannel, heavy white flannelette for skirts, sheets and pillow-cases, blankets, thin white counterpanes for single beds, pins—safety and straight, needles, thread—black and white, coarse and fine, notes books, note-paper, tape of varied widths, scissors, old linen, white rubber-sheeting, white vaseline, soap—castile, ivory, etc., sapolio, scrubbing brushes.

For Schools and Zenana Work and Nurses.—Dolls with black china heads, dressed, cards of all kinds, picture rolls, black board sheeting—crayon, pencils—lead and slate, pens, note-books, blocks of paper, bags for school books, work bags filled, prizes, cloth in 6 to 7-yard pieces suitable for Xmas gifts for Bible women and nurses, remnants of bright colored cloth for *kurtas*.

General use—

Kurtas—For Hindus, made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*Basted*, is needed to teach sewing to the younger scholars.

Aprons—Long sleeved, of calico or gingham.

Dresses—Simple pattern, *no ruffles* or *trimming*; long in the skirt, that they may suit children of rapid growth.

China.—*No wristlets* needed for some years, as the supply is over-stocked. Remnants for garments, cheap cotton bath towels and soap are used for Christmas gifts. Unbleached cotton for sheets and pillow-cases. No chalk for the Bridgman School.

For Hospital.—Boxes of safety and assorted pins, bone buttons by the gross, tape of varied width and "baby bobbin," scented soap for Christmas gifts, mosquito netting of finest mesh, unbleached sheets 7½ feet long by 5 feet wide, pillow-cases 2½ feet long by 1½ feet wide, cotton blankets in gay colors (*never white*), thin rubber cloth or rubber sheets, small kerosene stoves with one or two burners and bundles of wicks. Old linen much needed. No spreads, tray cloths, or napkins. Sliced animals, dissected maps, and scrap-books for sick children,

Japan.—Cotton table-cloths, towels, and handkerchiefs, pads, paper, pencils, soap in cakes. *No* scrap-books.

General Direction.—Scrap-books must be carefully prepared and no questionable pictures inserted. Pictures of children, scenery, and animals desired. Great care must be used in selecting Scripture pictures, either for the walls or in cards. Many sent cannot be used.

If gifts are sent to missionaries, fine damask towels, table-cloths and napkins, or hemstitched handkerchiefs with very narrow borders, are acceptable.

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THE AMERICAN SUNDAY SCHOOL UNION.

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WITH A REPRESENTATIVE BOARD OF MANAGERS.

THE SOCIETY WHICH CARES FOR THE NEGLECTED FRONTIER CHILDREN.

A PATRIOTIC WORK!

TESTIMONIALS.

"I am well satisfied, after many years of observation, that The American Sunday School Union is doing a work of the first importance in evangelizing the country settlements, and that it is doing it more efficiently and economically than any other agency I verily believe that there is now a larger demand for its labors than there has ever been before, and that it is doing better service now than it ever did."—D. L. MOODY.

"The American Sunday School Union goes to distant regions; it marches in the front, gathering in the poor and outcast, and reaches to points OTHERWISE INACCESSIBLE."—PHILLIPS BROOKS.

THIS undenominational agency for the neglected frontier children of our country appeals to every Christian patriot or philanthropist for generous support. These destitute children will, many of them, be among the future voters, perhaps rulers of the land. Shall they vote and rule wisely? The Union Bible School has an elevating influence in morals and politics, while its chief aim is always spiritual. You can receive letters direct from the missionary you help sustain. We have over one hundred in the field, chiefly in the great Northwest, the Rockies, in the Southwest, and in the South, laboring in neglected places. They carry the Gospel to the Miner, the Lumberman, the Indian, and the Negro, as well as to the Frontier Farmer. Every missionary of The American Sunday School Union is well supplied with Bibles, Testaments, Library Books, Sunday School Picture Papers, and Christian Literature.

\$1.00 brings a child into Sunday School. \$5.00 puts a Library of 30 good books into a needy school. \$10.00 a Library of 60 books. \$25.00 starts a new school. Nearly 2000 schools established in the past twelve months. UNION SCHOOLS LEAD TO CHURCH PLANTING. \$700 to \$800 supports a Sunday School missionary one year.

Send contributions to E. P. BANCROFT, Financial Secretary, 156 Fifth Avenue, New York City.

The legal form of bequest is, "I give and bequeath to THE AMERICAN SUNDAY SCHOOL UNION, established in the city of Philadelphia, Pa.dollars."



One of our Missionaries writes:

"My heart was moved, while I was delivering my address, to see the bright eyes of the little boys and girls looking up into mine. They seemed to be so glad I was about to organize a Sunday School for them."